THE Reconstructionist

olume XII | May 3, 1946 | Iyar 2, 5706 | No. 6

EDITORIALS
- *Platforms for the Zionist Congress*
- *The Fight on Discrimination in Our Colleges*
- *A Zionist Victory*

HOW TO ENVISAGE JEWISH COMMUNITY
By Mordecai M. Kaplan

THE NEED FOR REVISING OUR IMMIGRATION LAWS
By Judah Cahn

THE HEBREW WRITERS' CONFERENCE IN PALESTINE
By Jacob Kabakoff

"THE WORLD OF SHOLEM ALEICHEM . . ." IN PRE-NAZI GERMANY
By Bertha Badt-Strauss

REALITIES AND VALUES

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $2.00 per year; 10c per copy; foreign 25c extra; membership in the Foundation, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD

Chairman: **Mordecai M. Kaplan**

Associate Chairman: **Ira Eisenstein**

Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Jack J. Cohen, Nathan E. Cohen, Samuel Dinin, Judith K. Eisenstein, Theodore Friedman, Solomon Goldman, Jacob S. Golub, Emanuel Green, Bernard Heller, Philip Houtz, Samuel C. Kohs, Milton R. Konvitz, Myer S. Kripke, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Michael Alper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfield, Ben-Zion Bokser, William J. Boxerman, Mortimer J. Cohen, Lawrence W. Crohn, Miriam R. Ephraim, Harry Essrig, Emanuel Gamoran, Judah L. Goldin, Robert Gordis, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, David Polish, Edward T. Sandrow, Joshua Trachtenberg, Leo Trepp, Max Weine, Jacob J. Weinstein**

Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

JUDAH CAHN is rabbi of Temple Israel, Lawrence, N. Y.

MRS. BERTHA BADT-STRAUSS has contributed articles to THE RECONSTRUCTIONIST and other Anglo-Jewish publications.

JACOB KABAKOFF is assistant rabbi of Ha Zion Congregation, Philadelphia, Pa.

FOR A MEMORABLE CONFIRMATION SERVICE, A UNIQUE CEREMONY FOR RELIGIOUS SCHOOL EXERCISES, OR AN EXCITING PROGRAM FOR ANY PUBLIC MEETING

We recommend the presentation of a Cantata—for unison chorus and piano

"WHAT IS TORAH?"

"OUR BIALIK"

both written by

JUDITH K. EISENSTEIN and IRA EISENSTEIN.

"Our Talmud Torah Graduates presented your Cantata, 'Our Bialik' very beautifully at the graduation exercises. We thank you . . . for creating it."—Denver, Colorado.

"We presented 'What Is Torah' with great success and satisfaction both to performers and listeners. . . ." Portsmouth, Va.

THE JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.
15 W. 86th St., New York 24, N. Y.

Please send me ..... copies of What is Torah? at $1.25 per copy.

Please send me ..... copies of Our Bialik at $1.50 per copy.

I enclose check for .....

Name .....

Address .....

THE

Reconstructionist

lume XII | May 3, 1946 | Iyar 2, 5706 | No. 6

IDITORIALS

ATFORMS FOR THE ONIST CONGRESS

THE Zionist shekel campaign preparatory to the nd World Zionist Congress to be held Palestine next September, is on in full ce. Each party is making an all-out ort to secure the number of delegates the World Zionist Congress necessary implement its program. The pre-elecn differences which now come to the e among Zionist parties are a healthy n. They indicate that Zionists want to nk for themselves. Unity prevails on fundamental issue of the Jewish right a national homeland in Palestine. But ties differ, as is to be expected, on cific objectives and approach to the ny intricate problems to which Pales- has given rise.

As we go to press, Mizrachi has not formulated the basis of its appeal the voters in the forthcoming elections June. We are therefore unable to comnt on Mizrachi's program and shall e to confine ourselves at present to two statements on Zionist policy ich have thus far been published, that the Z.O.A. in behalf of the General nists and that of the Labor Zionists. The General Zionist declaration is in nature of a call for Zionist unity and the subordination of all party considerations to the aim of establishing a Jewish state. Aside from these two items, there are brief but inconclusive remarks on the achievements of General Zionism and its attitude toward labor and toward Jewish religious tradition.

The Labor Zionist platform contains concrete suggestions in regard to the following items: the Labor Zionist goal, Jewish rights in Palestine, the rights and powers of the Jewish Agency, a program for the transition period, support of the Yishuv, the position of the Arabs in the Jewish Commonwealth, the immediate tasks of the Zionist movement, and *halutziut*. The Labor Zionists look toward a free and cooperative Palestine as a Jewish Commonwealth; they ask that Jewish rights in Eretz Yisrael be recognized by the United Nations; they call for Jewish Agency control over Palestinian immigration and economic resources; they ask for support of the Histadrut's efforts to encourage the formation of Arab trade unions; they appeal for closer economic, social and cultural relations between Jews and Arabs in Palestine and for closer economic and political cooperation with Arab states; they present ten steps for immediate action by the World Zionist movement, including advocacy of immediate expansion of local self-government in rural communities, both Jewish and Arab, support for the social and eco-

nomic activities of the Histadrut, encouragement of private enterprises which would lead toward higher levels of production and consumption and toward the absorption of Jewish immigrants; they urge the organization of a comprehensive *halutz* movement. This is a brief summary of the Labor Zionist appeal to the Zionist electorate.

Brevity is sometimes a virtue, but only when it makes for clarity. The brevity of the General Zionist program leaves many questions unanswered. It credits General Zionism with having "championed the principles of social justice and human rights as fundamental concepts in the Jewish State which we wish to establish." Does this imply approval of the policies of the Histadrut? If not, does it imply disapproval? If neither, what *concrete* steps are necessary to insure "social justice and human rights" in Eretz Yisrael? Would the General Zionists say that the Palestinian labor movement is not directed toward these social ideals? Unless the Z.O.A. is prepared to specify, one must assume that its remarks concerning its "unstinted support to every measure and agency calculated to elevate and protect the status of Jewish labor in Palestine" are a blanket endorsement of the policies of the Histadrut. Furthermore, what is implied in the platform comment, that "General Zionists envisage a Jewish Palestine which is responsive to Jewish spiritual traditions and to the high mandates of our historic faith"? Is this meant to draw votes from Mizrachi? Wherein do other Zionists differ from General Zionists in their regard for Jewish spiritual traditions?

These published statements leave the Zionist voter who is interested in "social justice and human rights" with no other choice than to cast his ballot on the basis of his reaction, favorable or unfavorable, to the social program of Labor Zionism. General Zionism should clarify its appeal to unity, if it wants this plank in i program to be taken seriously. How ar under what terms is such unity to achieved? Wherein is unity lacking at t present time? Is there a disunity of d cipline among other Zionist partie These questions should be answer without delay. Unless the General Zio ist declaration is rendered more specif the Zionist voter will be forced to c his ballot for or against Labor Zionist re resentatives. We hope that the Z.O. leaders will not allow the remaining wee to pass without making their positi clear by formulating their principles the issues discussed in the Labor Zion program. We can then be assured of election campaign that will elicit t best thinking of our Zionist leaders.

THE FIGHT ON DISCRIMINATION IN OUR COLLEGES

IN the fight for democra equality of opportun and improved group relations in Ameri men put great trust in education. A there can be no denying that we need be re-educated in order to get rid those prejudices on which fascism a tyranny thrive.

But we cannot put our whole reliar on the educational process. Here America as in pre-Nazi Germany, governing boards and faculties of colle and universities themselves sin against principle of equality of opportunity. Th are themselves infected with the ar democraticc virus. In almost every one our American universities and colleges *numerus clausus* exists against Jews, N groes and Catholics. That fact is not boldly proclaimed as was Aryan exc sivism in pre-war Germany. It runs strongly counter to the traditional id logy of American democracy. It is obviously based on prejudice. But a study of the ratio of Jewish to non-Jew

dents in a typical university with the o of Jewish to non-Jewish applicants admission would reveal the discrimi- on against Jews. The same is true n reference to other minorities, racial religious.

What can be done to secure equality educational opportunity since educat- themselves are so easily seduced from al and intellectual integrity in order cater to the prejudices of the privi- d classes? Legislation must deal with problem. The point at which our un- ocratic university regimes are most nerable is their dependence on the e for at least part of their financial port, for virtually all of their property ax exempt. Since the very minorities se members are discriminated against tribute the taxes which help support e institutions, they have every right demand that tax-exemption should be ed to colleges and universities which tice racial and religious discrimina- in the admission of students.

he American Jewish Congress, through Commission on Law and Social Action, sponsored a bill to this effect, which introduced into the New York State ate by Senator Walter J. Mahoney into the State Assembly by Assembly- Bernard Austin. The bill stresses the wing significant points:

Since the New York Constitution ares that no educational institution oted exclusively to educational pur- s as defined by law" may be deprived s tax exemption, the bill declares that institution which determines the ad- ion of applicants not solely and ex- vely on grounds of their intellectual ty and moral character . . . is not ting its property exclusively to educa- al purposes, and is not an educational tution within the meaning of the law."

The bill accepts as evidence of dis- ination not merely specific individu- cts, but statistical and sociological studies that reveal patterns of discriminatory behavior.

3. The bill makes it possible not only for an individual who feels that he has been discriminated against to lay his case before the State Commission against Discrimination, but also for an organization chartered for the purpose of protecting the rights and opportunities of racial and religious minorities to do so.

The enactment of these proposals will undoubtedly meet with strenuous opposition from anti-liberal elements in the State Legislature and outside it. The bill is also likely to meet with opposition from persons and groups who are against discrimination but are very cautious about legislating the recognition of racial and religious groups as such. They fear that legislation of this character may prove a boomerang, and that the laws designed to insure the minority groups against discrimination may actually be so interpreted as to endanger the civil liberties of those groups themselves and to deny them the right to their own specific cultural institutions.

With regard to all new legislation, the possibility of its being misconstrued for sinister purposes is present. It is well that the drafters of such legislation be extremely circumspect and leave no loophole for vitiating interpretations. We hope that the sponsors of the bill have consulted the best legal minds of those who are apprehensive about its effects. We note that they did include in the text of the bill a proviso stating that "nothing . . . shall be deemed to prevent educational institutions which are organized or chartered for the express purpose of providing education to persons belonging to a given denomination, from restricting the admission of students or the employment of instruction or research staff to persons of such denomination only."

But we believe that the time has come when legal recognition must be given to the fact that we cannot treat human rela-

tions as though the only ones that need to be recognized and regulated by law are those between individual persons and not between groups. As A. H. Pekilis put it in an article in *The New Republic* of October 29th, 1945, ". . . people singled out for attack as a group have a right to defend themselves as a group." Early efforts to improve the relationship between employers and workers were similarly bedeviled by regarding the relationship as a purely personal one and ignoring the group aspect of the problem. The legitimacy of unions and the recognition of their right to strike, to boycott and to picket peacefully have since, however, come to be accepted and embodied in an extensive labor legislation. The protection of minority groups against unjust discrimination must today similarly be recognized as calling for legislative action. Fundamentally, therefore, we believe that the American Jewish Congress is on the right track in its insistence that the undemocratic quota system in our universities and colleges be abolished through legal action.

A ZIONIST VICTORY

THE Committee of Inquiry, set up jointly by the American and British governments to study the problem of Palestine and the displaced Jews of Europe, has completed its work. According to the newspapers, it is reported that the Committee has reached a unanimous decision in favor of the immediate admission of one hundred thousand Jews into Palestine. It is also reported that no proposal has been offered regarding the ultimate disposition of the political problem of Palestine. Until the text of the report is published (as it shall very likely have been published by the time this is read), we cannot tell how helpful the inquiry has been advancing the broad cause of Zionism.

But some things are already clear, ev from the inconclusive reports at ha First, the Zionist interpretation of position of the Jews in Europe has b vindicated. The members of the Co mittee spent considerable time in Displaced Persons camps; they survey conditions surrounding those camps, a they apparently came to the same c clusions which Zionists had arrived at l ago, namely, that the only salvation the survivors of the Hitler terror is *exod* For the predictable future, Jews can live in peace or in sanity on the s of their recent torment and of the m der of their families.

Second, the Committee recognizes t Palestine is the only country in the wo to which these Jews can go, the o country to which they *want to* Third, it recognizes that Palestine wa these Jews, and can make room for th The members of the Committee sp time in Eretz Yisrael, and they must h sensed the temper of the country, tremendous energy of its people, and t unbounded enterprise, optimism and f lessness. They are quite aware of the that the Yishuv is prepared not only build, but to defend itself.

In these respects, the report of Committee constitutes a victory for Zionist movement. But Jews who k something of Jewish history know eno not to begin celebrating too soon. T realize that the report of the Commi must now be submitted to the two g ernments concerned. The British gov ment does not yield easily. If it wished to admit one hundred thous Jews to Palestine, it might have don at once when President Truman requ ed the move last fall. Obviously, it not expect—nor desire—this kind of port. It will now undoubtedly seek v

vitiating the Committee findings. It
l, perhaps, "accept" the report with
nks, and then proceed to add *ifs* and
s. Arab opposition will certainly be
ced; how the two governments react
that opposition remains to be seen.
rthermore, if, as the newspapers inform
no clear program for the future is
luded in the report, Zionists have rea-
to fear that the hundred thousand
y represent the last immigration quota
be issued by the British government.
Clearly, the fight is not yet over. Zion-
have won a battle; they have not yet
n the war. We may take courage from
battle, to be sure. The justice of the
se, and the power of liberal public
nion have been confirmed. But much
remains to be done.

ALITIES AND VALUES

SOME YFARS AGO, MAHATMA
ndhi criticized Zionism for its depend-
e on force. He advised that the Jewish
ple engage instead in his own method
purely passive resistance. We believe
wrong on principle. There are situ-
ns in which violent aggression can
y be countered by forceful opposition.
our people in Palestine have, on more
n one occasion, demonstrated that they
ld also use the moral weapons of self-
trol and self-denial where these are
ropriate. The latest example of such
ssive," self-denying resistance and pro-
was the hunger strike of the thirteen
lers of the *Yishuv* against the deten-
n of the Jewish refugees at La Spazia
bor to prevent them from entering
estine "illegally." The tactic of the
ger strike proved effective. After a
day fast, it accomplished its purpose;
refugees were promised visas.

▼

ANOTHER VICTORY OF THE
huv was the successful issue of the strike of Palestine's civil servants for higher wages and better working conditions. The notable feature of this strike was the participation in it of Arab labor unions. Every effort was made to drive a wedge between the Arab and Jewish workers. The Arabs were appealed to by Emir Abdullah of Transjordania to abandon the strike, but the only effect of his appeal was the calling of a sympathetic strike of railway workers in Transjordania itself. In the end, the government had to yield. Although we do not approve of the political program of Dr. Magnes and the Ihud Party, we agree with his comment on the significance of the strike. "The unity now achieved," he said, "is but one example of what can come about if the declared sincere policy of the government will be Arab-Jewish cooperation." We are convinced, however, that a democratic Jewish commonwealth is the best assurance of such a policy of cooperation. No Arab party has ever set up cooperation with Jews as a political objective and the British policy has followed the imperialist slogan of "Divide and rule."

▼

MANY JEWS OF THE DIASPORA cherish as a Palestine souvenir an album of pressed and mounted Palestinian flowers, bound in covers of olive wood. But a pressed flower is only a sad relic of the flower that once was in bloom. It hardly helps us to realize that the desert has been made "to blossom like the rose." But with the establishment of 36-hour airplane service between Palestine and the United States, the first Palestinian cut flowers have been brought to America by Dr. David Tannenbaum, director of the Palestine Economic Bureau. They were raised in Mishmar Hasharon, a colony of some 65 families, of whom every man and woman of military age had been either in the Armed Forces or in the Home Guard and of whom 22 had seen actual

combat. One bouquet of these flowers was presented as a Passover gift to Dr. Stephen S. Wise, another to Dr. Abba Hillel Silver and a third to American wounded soldiers in Veteran Hospital, No. 81.

▼

WE PUBLISH ELSEWHERE IN this issue an article by Rabbi Judah Cahn on American immigration laws. The House Committee on Immigration and Naturalization has issued an interim report which, while not embodying the specific recommendations of Rabbi Cahn, gives hope of a more rational and liberal policy than that at present in force. It calls for a full time commission to study the whole immigration situation, to codify such immigration rules as should remain in force and to recommend changes that should be made in view of actual conditions. The report notes that "no widespread popular demand exists for immediate drastic changes in the existing law, and that, in fact, no such changes are now required." It does, however, make a few recommendations for revision, all of them in the interest of fair and considerate treatment of the immigrant or of such aliens as, under present rules, might be subject to deportation.

▼

A FEDERAL DISTRICT COURT IN California has recently handed down an important decision which may have far-reaching and happy consequences. In a ruling pronounced by Judge Paul McCormick, the Court declared that the action of local school authorities in segregating Mexican and Latin-descended children in separate elementary schools not only contravened state law but was a violation of the equal protection and privilege and immunities clauses of the Fourteenth Amendment of the United States Constitution, that social equality was "a paramount requisite in the American system of public education." The ruling is the more significant because was made despite a stipulation that t educational facilities of the Latin-Ame can children were to be equal to tho granted others. If this ruling is sustain by the higher courts, it may prove a d cisive blow against Jim Crowism in ed cation.

▼

ANOTHER COURT DECISION far-reaching importance is that recen given by the Supreme Court to the effe that an alien who refuses, on religio grounds, to take up arms may still admitted to citizenship if he is willing serve in the army in some non-comba ant capacity. The action of the court the more significant because it rever

(*Continued on Page* 24)

—o—

WANTED—PARTICIPANTS IN SEMINA ON RECONSTRUCTIONIST YOUTH LEADERSHIP

On September 1st and 2nd, at Cejw Camps, Port Jervis, New York, the Je ish Reconstructionist Foundation will host to a limited number of young m and women in the age group of 21-3 These young people will be especia picked to attend a two-day seminar discuss problems confronting Americ Jewish youth. Any interested pers within the above stated age group will considered. Please write to the Jewi Reconstructionist Foundation, 15 W 86th Street, New York City, 24, setti forth your qualifications, your reasons desiring to attend such a seminar, a any ideas you may have as to procedu or topics for consideration. The commit in charge of the seminar feels that ma of our young people possess leadersh qualifications which must be encourag We urge all who are interested to wr us promptly since selection of person has already begun and the number participants is limited to thirty.

ow to Envisage Jewish Community*

By MORDECAI M. KAPLAN

PART I.
E STATUS OF JUDAISM IN AMERICA

JEWISH life has not yet struck root in this country, t its future here is far from assured. deny this, one has either to live in an demic Shangri-La, or to be engaged in lling" Judaism on the success basis, just to have a vested interest in dis-ing the truth. Like our false prophets old, our present-day demagogues and k journalists make it their business proclaim that all's well with us—*lom, shalom* — when actually things far from well—*ve-en shalom.* The lence they quote in support of their s-talk will not bear close scrutiny. ey boast of increases in congregational mbership, but they deliberately ignore falling off in attendance at worship. ey point to the enlarged enrollment in e of our religious schools, but they ke no mention of the shrinkage in the riculum of studies. Especially vocifer- of late are those who point to the nt gains in Jewish parochial schools. the truth is that those gains affect most only one percent of the Jewish d population in this country.

We are not witnessing the *revival* of ish life; all we see is the *survival* of pe of Judaism which has managed to pe contact with modern culture. A areas in metropolitan cities, where old world ghetto ways have been splanted, do not spell the whole of erica. Even in those areas one may ect the beginnings of far-reaching nges. All of which totals up to the fact that, as of the year 1946, the disintegration of American-Jewish life is proceeding by geometrical progression, while integration is proceeding at best by arithmetical progression. It is evident that if we want to reverse the ratios, we must tap some new reservoir of courage, of incentive and of energy for living as Jews.

Why Education Is Inadequate to Effect Jewish Revival

Whenever we realize this need, we fall back upon the plea for the dissemination of Jewish knowledge. We put our entire trust in the power of Jewish education. Where else, indeed, is one to get the inspiration to live as a Jew, if not from the tradition of his people? If only parents could be persuaded to give their children an adequate Jewish training, and adolescents be induced to learn the history, literature and thought which have gone into the making of Judaism, the future of Jewry would be assured.

But that "if" is an unfordable river and an impassable mountain. It obstructs the path to our goal. Why do the rabbis and educators who continually come up against that "if" keep on bombarding it with endless exhortations and denunciations? Why do they not try instead to build a road across it by means of skillful social engineering? Is not the basic principle in all education that it must be motivated. One never studies just for the sake of studying. The understanding and appreciation of a social heritage must be motivated by the desire to share the life of the people whose heritage it is. A prerequisite to such desire is the existence of a people which lives and can make itself felt as an influence that enriches

* Lecture delivered under the auspices of School of Jewish Studies, Jewish Theolol Seminary, as one of the Israel Friedder Memorial Lectures.

one's life. Here is the weakest spot in all our efforts to upbuild American-Jewish life. We try to awaken in the young the desire to share the life of the Jewish people, but we do virtually nothing to make sure that there is any such life for them to share.

We dare not underestimate the primacy of Jewish knowledge, when coping with the problem of how to bolster up the morale of the Jew. But we must not look to knowledge as a panacea, as the Hebraist does to a knowledge of Hebrew, the Yiddishist to that of Yiddish, the Talmudist to that of Talmud, and other educators to that of history. We must not assume that a knowledge of Judaism can compensate for the lack of impact on one's consciousness, of a living, functioning people. It is not knowledge as such that makes one a Jew, but a palpitating sense of kinship with Jewish men and women and children, the very thought of whom awakens the we-feeling. Without this we-feeling each one of us is like a grain of sand, and you cannot tie knots with ropes of sand.

The interplay of living social forces between the Jewish people and the individual Jew is the matrix of Judaism. When that is lacking there can be no Judaism. The main reason we have not succeeded in transplanting Judaism to the American soil is that we have forgotten to make the identity and reality of the Jewish people as unmistakable to our children as the identity and reality of the American, the English or French people. We should not be at all surprised if, after we have told them all about the great moral and spiritual achievements of the Jewish people, they face us, in the manner of the child in the story of the Emperor's Clothes, with the question: "But where is the Jewish people?" What they see and hear is only a medly of Jewish organizations, societies, congregations, clubs and committees. They have not th least experience, as far as their being Jew is concerned, of that security-affordin authority-exerting, soul-stirring corpora entity which goes by the name of "pe ple." All that the term "Jew" means them is a man *without* a people.

Origin of the Problem of Jewish Status

The trouble is that we are not ev sensitive to the need of making provisio for the functioning of world-Jewry as living corporate entity, and of America Jews as a part of that entity. We are st living on the capital of habits and at tudes which represent the accumulatio of centuries. During that entire perio our ancestors were socially a self-gover ing and culturally a self-sustaining pe ple. That the Jewish people was fra mented, dispersed and had no cent government did not weaken in the le the overpowering feeling of the one l that coursed through all its parts. T individual Jew welcomed the invisil compulsions which radiated from that l into his daily routine. He consider them conducive to his welfare in t world and to his bliss in the hereaft The Jewish people, which he was awa of as a constant presence, gave to Juc ism the character of a pervasive and escapable atmosphere. No code of la however meticulously elaborated, co by itself have accomplished that result

From that manner of life, to which Jews had become accustomed by c turies of the most severe testing, were suddenly catapulted into surrou ings so strange and conditions so diff ent from any we had known in our thr thousand-year career that we cannot blamed for having lost our bearin There is nothing in our entire hist prior to the end of the 18th century t affords any precedent by which we mi

guided. Throughout the past, wher-
r Jews lived, they were regarded as a
ion apart. They had no hesitancy
ut accepting this estimate of them,
ugh it meant that they were to be
ted as aliens and to be subject to the
dicaps that go with alienage. It is
e that there were periods both in Mo-
medan and Christian counrties when
s were free from persecution. They
n availed themselves of that freedom
sharing and contributing to the cul-
e of their neighbors. But there is little
can learn from those periods as to
v we should order our lives as Jews
v. Throughout those years Jews lived
a State within a State; now we have
ive as an integral part of the State.
When Jews accepted citizenship and
civic rights that went with it, they
ke with all precedent in their own his-
y. They gave up once and for all
isolationism on which their ances-
had always prided themselves. They
e since steeped themselves in the poli-
l, social and cultural activities of the
ions to which they belong. Nothing
e calamitous could happen to Jews
v and henceforth than to be deprived
their civic equality and to be pushed
k into the state af alienage from
ch they had been redeemed by the
ancipation. The dread of forfeiting
r freedom and equality is with many
s, especially with those who are
anged from Judaism, so devastating
obsession that escaping has become a
gion with them. If we are to be
lthy-minded and to adjust ourselves
mally to the new relationship to our
ntile neighbors, we must be saved from
pathological influence of these es-
ist Jews and from the demoralizing
ct of our ill-defined status. We must
e a clear and tenable notion of how
is possible for us Jews, within the
ne of our civic allegiance, to retain
our adherence and loyalty to the corporate entity of the Jewish people. We must first decide what shall be our status as a group before we can discuss the kind of social structure American-Jewish life will have to evolve.

The Experiment of Reform

During the last 150 years, since the problem of Jewish emancipation first came to the fore, there have been only two definite proposals made as to what shall be the status of the Jews in the modern diaspora, the Reform proposal which confirmed the formula arrived at by the Paris Sanhedrin in 1806, and the proposal adopted at Versailles for minority nationalities, which confirmed the philosophy of diaspora autonomy. The consideration of the latter will be omitted, since it has by this time little more than a historical interest. The Reform proposal deserves more serious consideration, because it has served as the basis of the type of Jewish self-adjustment favored by the wealthiest and most influential Jewish element in this country.

The basic principle of that adjustment is that, with the acceptance of civic rights, Jews have renounced all claims to unity other than a common history and a common religion. All cultural values or civilizational traits which do not have a specifically religious character should be eliminated, because they no longer serve any worthwhile purpose. In fact they only render the Jew unnecessarily conscious of his belonging to a distinct group, and the Gentile annoyingly so. Consequently the only legitimate status for Jews as a body should be that of a religious community.

The import of that status becomes apparent, when we resort to the analogy of an army in its relation to the individual soldier. Though he is no longer a soldier when the army disbands, he remains an

ex-soldier or a veteran. It is usual for soldiers who trained and fought together to continue their mutual association and to organize themselves into veteran organizations. The purposes for which they usually organize are to keep alive the associations and camaraderie built up in the army, to help and protect one another against being exploited, and to exert an influence on the nation as a result of their common war experience.

The foregoing analogy will enable us to understand the status proposed by Reform for Jews who wish to remain Jews, and who therefore depend upon some form of corporate structure. Like the soldier, the Jew is the product of corporate entity. As there can be no soldier without an army, there can be no Jew without a Jewish people. In pre-Emancipation days, the Jews were like soldiers with the army still intact. The Emancipation made it necessary for the Jewish people to disband. The desire, however, to continue as Jews, in some capacity at least, made it necessary for them to organize themselves voluntarily as veteran-Jews, so to speak, into a veteran organization. The parallel with soldier-veteran organizations holds good even in the purposes for which Jews unite. They, too, unite for mutual association, for self-help and for influencing society. From the standpoint of classical Reform, our present social hodge-podge, flanked by a number of congregations, constitutes a sufficient vestige of the historic Jewish people to remind us of our Jewish mission.

That this veteran type of Jewish social structure has not worked to the satisfaction of the majority of the Reform rabbis is attested by the fact that they found it necessary of late to restore the principle of Jewish peoplehood. The reason is not far to seek. If we are ot carry out the analogy of a disbanded army, then we must remember that the only kind of army t which we can compare the case of the Jew is an *enemy* army that was captive befor it was disbanded. Even when the army i a nation's own and has been victorious a veteran organization is sometimes nuisance. But in the case of a captiv army, it is doubtful whether reorganiza tion into a veteran group would even b tolerated.

The truth is that the analogy of a army applies only insofar as the individ ual Jew is a Jew by virtue of the exis ence of the Jewish people, just as th soldier is a soldier only by virtue of th existence of an army. But a people— not like an army; it cannot be disbande at will. This has been proved by the fa that the effort has been made in th country under circumstances which a gured success, and that it failed. The r nunciation of the Pittsburgh Platform an the reaffirmation in 1937 of the peopl hood of the Jewish people have brough to a conclusion one of those rare exper ments in the life of groups which ca seldom come off because of the lon period of time involved. After fifty yea of trying to live with the idea that th Jews have disbanded as a people, the R form movement had to give it up. Eith one ceases to be a Jew altogether, or h has to accept the fact that he is a mem ber of a living continuing organism—th Jewish people. If he is to be free to be Jew, he has to be accepted on those term Those are the terms of what religio means to him. If space permitted, w should have introduced at this point vast mass of evidence from Jewish trad tion and history in support of the rel tionship in Judaism between religion a peoplehood. Suffice it to recall the rall ing cry which summons Israel to he that its God is One, or the frequently r peated statement in the Bible which urg the Jews to be a people to their God as

erequisite to His being God to them. o truly democratic society that avows e freedom of religion can have any ex- se for hampering the Jew in living his e as a Jew on the only terms possible to m, namely, as a member of the Jewish ople.

wish Community in the ame of American Life

It is one thing, however, to be con- nced, as a matter of principle, of the itimacy of Jewish peoplehood in a de- ocratic society, but it is quite another ing to fit such a status into the actual me of American life and democracy. peoplehood means anything, it means uch more than what is conventionally sociated with religion. It finds expres- n in a tradition, in a way of life, in milieu and in specific sights and sounds. have Judaism mean more than a emory of ancient glory or more than a y of speaking, it must consist of things at are visibly, audibly and tangibly wish. The sum of all that is recogniz- le as belonging to Judaism makes of a civilization.

It will be asked: How is it possible to e in two civilizations at the same time, e Jewish and the American? The truth that the Jews are by no means alone attempting to live in two civilizations. his is exactly what every American who at the same time a Christian is trying do. By the same token that Judaism a civilization, Christianity is also a ilization. It consists of a tradition, a y of life and things that are visibly, dibly and tangibly Christian. Catholi- m is a highly intensive civilization; otestantism is an attenuated civilization d a torso of the former. In either case, ristianity happens to be rooted in the ne land as Judaism, though it has anched out all over the world. Every d in which it is at home is its home- land. To the Christian-American the Jordan is no less real than the Mississippi. He would deem it vulgar to assert that Jesus means less to him than Washington. The Jewish judge who, some time ago, wrote that, to the American Jew, Jefferson and Lincoln were more important than Abraham and Moses, spoke only in his own name and merely proclaimed that he was less of a Jew than most Christians are Christian. The status of peoplehood may not be compatible with American jingoism, but it is unquestionably compatible with the American dream. Nothing seems more incongruous than that the Jew, who preserves his distinctiveness solely for purpose of religion, should make it a specialty to play the jingo.

If we needed proof of the extent to which the rust of self-contempt has eaten into the iron of the Jewish soul, we could observe it in our behavior every time our Government takes a census of the population. There are few more shameful demonstrations of our fear to be Jews, than the squirming of our leaders at the idea that the census taker should register us as Jews. It so happens that, in this country, every group in whose life some form of religion either has played or still plays a dominant role is a minority group. Of all such minority groups the one which seems to be least afraid, ashamed or confused, and is ready to recognize who belongs to it and who does not, is the Catholic. This fact comes out in the remarkable definiteness and exactitude of the statistics which give the number of communicants and its annual increase. The Protestant groups are not able to report such reliable statistics about themselves. But the most unreliable and unsecurable are the statistics concerning Jews. The main reason, of course, is that Jews do not know what makes them Jews. For fear of being misunderstood, they

dare not use the traditional term "nation." For fear of being discriminated against they avoid the term "race." For want of any category that properly describes them they would perhaps answer to the term "religion," merely because they know no other, but then most of them are not affiliated with any Jewish congregation that might record their names. Actually they do not know what it is that differentiates them from their fellow-Americans.

Consequently, when our Government wants to have statistics about Jews, no responsible Jewish agency is prepared to give it reliable figures. In certain Jewish circles which engage in protective self-discoloration, under-figuring the number of Jews in various communities has become quite an art. The whole matter of Jewish statistics in this country has become the private property of a well-meaning statistician and of a few people whom he has succeeded in interesting in his project. Very few of us are aware of the predicament which the absence of an authoritative source of demographic information about us creates in certain government circles.

Fundamentally, the problem of formulating the appropriate status for collective Jewish life in this country is part of a long standing problem, one of the most complex of human society, that of the relation of Church to State. There is much truth to what Waldo Frank says in his "Discovery of America." "This separation (of Church and State) has become an arrogant ideal, whereas it should be the confession of man's failure." Society is by no means ready to make that failure good, least of all we Jews. Before we can be in a position to set things right we ourselves must be a social and religious force to be reckoned with. In the meantime, we have to arrive at a *modus vivendi* within the present constitution of society.

The political pattern to which it is important to have our status as a group conform must be the one that is likely to remain permanent in this country. It would therefore, be illusory to plan any status based on the hope or expectation that the political pattern of this country would be modified to permit cultural pluralism as that term is generally understood. Foreign national cultures can, at best, be a passing phase in the life of the first two or three generations of immigrant populations. The only kind of groups which can count on remaining permanent on the American scene are those that have a religious significance for their adherents. The Jewish people must have as much religious significance for the American Jew as the church has for the individual Christian. The Jewish people would then be entitled to the same place in the frame of American life as the church. To constitute religious significance does not necessarily mean having a transcendental or supernatural character, as will presently be shown. There are various other ways in which a group can have religious significance for the individual.

American democracy definitely recognizes two distinct types of church groups which we might distinguish as visible and invisible, in correspondence with the distinction made in Christendom itself. The Catholic Church is the outstanding visible church. It possesses visible and tangible manifestations of its international solidarity. Its milieu, its buildings, its personnel, its discipline, its great art, music and sculpture—these are the concrete embodiments of its collective spirit. This is in large measure also true of the Episcopal Church. The other churches fade out in invisibility, which is the main cause of their gradual deterioration. Because visibility and tangibility are essential in keeping any group spirit alive, we Jews should strive to achieve a communi-

tus which is analogous to that of the tholic Church. Nothing in this suggesn, however, should be taken to imply ything like the authoritarian or totalirian character of group organization pical of that church. On the contrary, ternally the organization of Jewish comunity must parallel the most genuine pe of democracy in the American politil set-up, and allow for diversity in matrs of Jewish religious belief and practice. t as a group that forms part of worldwry, American Jews should interpret eir solidarity as a religio-cultural one tirely parallel to that of the Catholic urch.

e Religious Significance of wish Community

It may be asked: How can we claim ch a status for a community in which assume diversity of religious belief and actice? What would entitle us to be signated as a religio-cultural instead of erely cultural group? The answer is to found in a proper understanding of hat we mean by "religion." If, for exmple, we were to accept the popular tion of religion and maintain that for group to be called "religious" it must claim to having originated with some pernatural event or person, we would ve to exclude from that category 83 rcent of the rabbinate who, according a recent study, no longer believe in the pernatural origin of the Jewish people. view of the numerous conceptions of ligion, the only way in which it is posle to determine whether we are enled to designate our communal status eligious" is to ascertain whether that status would fulfill the same function as what we generally understand by "religion."

The function of a religion is to enable those who live by it to achieve salvation, or life abundant. If the peoplehood of the Jews is as indispensable a means to the salvation of the Jew, as the church is to that of the Christian, it serves a religious function. Since the Jewish community is the medium through which that peoplehood would help him achieve his salvation, it is entitled to all the privileges and immunities that the modern democratic State confers upon all religious bodies. To be sure, the salvation would not consist, as it did in the past for all Jews, in a feeling of confidence in the coming of a personal Messiah who would gather all Jews back to Palestine and in eternal bliss to be enjoyed by each Jew in the hereafter. It would consist mainly in the attainment of that self-respect and morale which enable one to be and do his best and to bear uncomplainingly the worst that might befall him. A religio-cultural community that can help its members achieve that kind of salvation is invaluable to a democratic State whose strength consists in a citizenry of self-reliant and self-respecting men and women.

We have thus arrived at a definite understanding of the place to which our status as a people entitles us Jews in the permanent pattern of American democracy. In our concluding installment we shall consider the social structure best adapted for Jewish peoplehood and the general character of its functioning.

(To be concluded)

The Need for Revising Our Immigration Laws

By JUDAH CAHN

SINCE the days of the Founding Fathers, the United States has taken pride in the fact that it has been a haven of refuge for the oppressed and persecuted of the world. From the year 1850 to 1930, approximately 35,000,000 people entered the ports of this country and sought to establish a new life away from the prejudices, poverty and unhappiness of the Old World. They came from urban centers, from towns and from hamlets. They brought with them the folk treasures which were rooted in the soil and soul of their native countries.

These adopted children of the United States made incalculable contributions to the life of our country. It would be redundant to enumerate the individual contributions of the millions of men and women who entered the portals of the new world. From the class-room to the railroad gang, from the laboratory to the forests, from the music hall to the mill, the roads are marked with the efforts of these men and women, efforts which were born of love and gratefulness. In return for the welcome they received, they gave to us the fruits of their strength and minds.

Origin of the Antagonism to Foreigners

It seems startling that a country which owes so much to its foreign-born citizens should now look with suspicion and resentment on the fellow countrymen of those people who knocked at the doors of the United States in previous years.

This antagonism to foreigners began to manifest itself during the early 1920's, when an extreme nationalism befogged the American mind. Such organizations as the K.K.K. made the anti-foreign issu part of its basic program. Organized la bor, too, contributed to this situation. I was during this period of our nationa history that organized labor began to fee its own strength and flex its muscles i anticipation of the great struggle whie lay ahead of it. It feared that the influ of immigrants would create a vast pool c labor which would weaken its bargainin position. War weariness, too, resulted in philosophy of isolation which permeate the country almost until Pearl Harbo Another contributing factor to the ant foreign sentiment in the country was th fact that the quota laws lay lightly o the most articulate groups in the countr

The quota laws were most generous t the English-speaking and Northern cou tries of Europe and least generous to th South and East European nations. I 1920, these latter groups were still fir generation Americans who did not spea English and were organized political only on a local basis. They did not ca or hear about happenings in the Unite States Congress. To them, the policema on horseback was the ultimate authorit the alderman of the district a prince men, and the mayor of the town, a divi ity in himself. They still were marked b the Old World fears and a reluctance have unnecessary dealings with gover mental officials. There was no real lobb ing in opposition to the quota laws 1921.

The Story of Immigration Legislation

The story of immigration control in th United States is a brief one. The regul tions up to 1921 were for the most pa regulatory or selective. During the fi years of the Republic, immigration co trol was left in the hands of the State

is placed the heaviest burden on those tes which possessed the large harbors l ports into which sailed immigrant- en vessels.

n 1882, the Federal Government took r the regulation of immigration. As years passed, the laws became more ngent. Despite the increased severity, attitude of the Government continued be one of welcome. In 1921, however, s welcome sign was removed. A phil- phy of restriction replaced the phil- phy of selection.

The first of these quota laws limited migration to 3 percent of the particular ionality residing in the United States 1910. The exceptions to this law were countries in the Western Hemisphere ich were non-quota and China and an whose immigration quotas had n cut off completely in previous years. 1924, these regulations were made even re stringent when the total number changed to 2 percent of the national- residing in the country in 1890. In 9, the total was again changed so that ,000 immigrants was to be the largest mber admitted to the country in any year.

The law gave the same favored ntries an advantage so great that the th and East European countries were ctically excluded. Sixty-six thousand s were granted to Britain and North and, 26,000 to Germany, 17,000 to h Free State. One hundred and nine usand visas were granted to these e countries, 41,000 *were given to the of the Old World.*

e to Revive the Tradition of eral Immigration Laws

Today Europe is a shambles. A state of ergency exists due to the destruction soil and equipment. The manpower Europe has been depleted not only be- se of actual battle but because of the heavy civilian casualties which are now part of modern warfare. Sickness, starvation and misery make Europe a plague spot. We, in America, must realize that our own safety is endangered when within a few hours flight there lies a prostrate continent. This is a most opportune moment to revive the great tradition of an earlier America which opened its doors so that the weary of the world could find rest. This is the time to revive the tradition of granting asylum to victims of political and religious persecution.

We must consider the moral justification of our immigration laws. The English-speaking people of the world were fortunate in having ancestors who were a seafaring people and who by plunder and force of arms captured the shores of a new continent. In the natural order of events, the land was inhabited by the conquerors and their countrymen. Sons and daughters followed fathers, family roots were sunk, and possessions gained. After the original conquest, it was comparatively easy for English-speaking people to come to the new world. They found a new land but not a strange land. The customs and language of the people were predominantly English.

The great wave of German immigration created by the revolution of 1848 was the historical accident which initiated the migration of Germans to these shores. Do these facts warrant favoring of "Nordic" immigration? Shall we allow these historical accidents to narrow the vision and opportunity of the New World? This is one of the problems which faces our country.

The second consideration would be a re-evaluation of the economic absorptive capacity of the United States. Our country in 1946 is very different from the country in 1926. Technological advancement in farming, irrigation and manufacturing have changed the industrial

strength of our economy, and our immigration laws should be amended in the light of these changes.

To effect so complete a change of policy, will, of course, take a great deal of time. It would necessitate amending basic laws of our land. National action will follow only after a long, arduous and extensive educational program among the people of the country.

Suggested Amendments of Our Immigration Laws

There are, however, certain measures which can be enacted without disturbing the basic law to any great extent. These comprise what I call a short term program.

1. Many of the national quotas allotted to the nations of the world during any given year are unused. All unused portions of quota visas should be pooled and reassigned to those countries which need them. The assignment could be made on the same proportion basis as at present.

2. The quota allotments to all enemy countries in World War II, should be cut off completely for a period of ten years, except in the cases of individuals who can prove that they were victims of political or religious persecution. In view of the fact that Germany has already liquidated most of these individuals, this step would make available about 26,000 visas from Germany and 6,000 from Italy.

3. For the next five years cut completely the quotas of those nations which remained neutral in this war. Those nations did not suffer in any degree comparable with the sufferings of our Allies. In fact, many of these countries prospered because of their neutral position. The citizens of these countries should not be granted an opportunity to come to the United States and thus deprive needy people of the privilege. This would give to the pool of available visas about 18,000 from the Irish Free State and over 5,000 fro other neutral countries.

4. For the next ten years, all childr under 18 years of age should be declar non-quota. This would eliminate the ne for the breaking up of family life wh immigration takes places and at the sa time would present no serious threat the American economic system.

5. Also make non-quota mothers a companied by children and traveling wi husbands, or going to husbands alrea in the country. These mothers would, f the most part, be housekeepers, a would not be a competitive factor in t labor market.

These five measures will do much loosen the quotas without changing t basic fabric of the law.

Labor need have no fear of the changes. The basic number of immigra remains the same. Children under 18 a mothers of families create many mo jobs than they fill. Children and moth must be housed, fed, entertained, tra ported, educated, etc. Their needs cre work. They will not rob the Americ workman of his job, nor endanger t strength of American organized labor.

Influence of Proposed Immigration Policy on World Morality

These suggested amendments to c immigration law would have an importa effect on world morality. It would g us the moral right to come before t tribunal of World Conscience and a that all countries open the doors of th homelands, their colonies and their ma dates. We could take the lead in dem strating to the nations of the world t the traditions of democracy and hum ity upon which this country is found are still strong.

Outside New York harbor, there sta the Statue of Liberty. On the base that statue is a poem writen by Em

zarus. Part of that poem is an invitan to the Old World—

". . . Give me your tired, your poor,
Your huddled masses, yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

The voices of those millions who came to our country, and whose brawn and brain helped create these United States, bid us rekindle that lamp.

he Hebrew Writers' Conference in Palestine

By JACOB KABAKOFF

THE annual conferences of the *Agudat Hasoferim,* the brew Writers' Associaton of Palestine, ve as the tribune of our leading men letters and intellectuals in Palestine discussing the problems of our people. ey present an opportunity for spiritual l-searching, for forthright self-criticism d for the examination of the basic stions of our existence. The conference Maaleh Hahamisha, of which the proedings were published in the Tishre ue of *Moznayim,* the monthly literary rnal of the Hebrew Writers' Associam, met on the eve of Rosh Hashanah d was confronted with the awesome ues presented by the Jewish tragedy a world at peace.

e Keynote—an Appeal for epening Jewish Self-Consciousness

The speeches delivered by the Palesian men of letters are permeated with feeling of bitterness against the world d humanity on the one hand, and with deep belief in *netzach Yisrael,* in the stiny of Israel, on the other. The keyte address, the thesis of which was supted by many of the speakers, was dered by the poet David Shimonowitz der the title, "The Duty of the Remnt."

Shimonowitz asserts that the primary ty of Jews in the face of the present tragedy is to return to themselves. He complains that, notwithstanding recent events, our eyes are stil unopened and that Jewish escapism is still prevalent in various forms. During the Haskalah period it adopted as its slogan the call of the poet Judah Leib Gordon, "Be a cosmopolitan in the outside world and a Jew among your own," with the result that Jews did not long want to remain Jews even among themselves. In our own day, Jewish escapism hides under the cloak provided by the slogan *"yahadut v'enushiut,"* "Judaism and humanity."

"But what is meant by 'Judaism *and* humanity'?," queries Shimonowitz. "For Judaism is humanity; it in itself is humanity. It is we who have watched over the image of man and not the others! It seems to me that, to borrow ideals from other people, is like translating the Bible into Hebrew from a foreign language. To our great regret, even the prominent and well-meaning among us sometimes do not differentiate in our *galut* history between the part which was created by the non-Jews and that which was really created by us."

Even in Palestine, Shimonowitz does not hesitate to point out, Jewish escapism is prevalent. It takes the form of the neglect of our past, our history, culture and tradition. There is apathy and even disdain toward the other sections of our

people and a type of snobbery which makes Jews show more enthusiasm for one unimportant non-Jew than for ten great Jews. "We are prone to weigh something of ours ten times for fear that it will not be liked by some non-Jews, but at the same time we are prone to tread underfoot values that are sacred to tens of thousands and to millions of our people."

There is a deplorable tendency to reject many things as being typical of the *galut*. Thus the time-honored Hebrew names in the Bible like Yitzhak, Yaakov, Sarah, Rivkah and Leah are avoided. The haste with which the Ashkenazic pronunciation was given up for the Sephardic, because the latter was accepted by the non-Jews, is also an indication of attitude.

Shimonowitz pleads for a return to Jewish self-hood and asserts that without the past, *netzach Yisrael* cannot be our guiding principle. For this reason he decries the new *Haggadot* issued by the various *kibbutzim* and *kevutzot* in Palestine and urges instead that we develop a new taste for our cultural heritage, which can be compared to old wine. We have here, then, an appeal for the deepening of the Jewish consciousness both in Palestine and the *galut* on the basis of the argument that Judaism can be equated with humanity.

Emphasis on Jewish Statehood

In the speeches of the novelist Yehuda Burla and the poet S. Shalom, we have an appeal to Jews to learn the lesson and the warning of our tragedy and to work for the ideal of a Jewish state. All the speakers, particularly the novelist Asher Barash, feel deeply that the *galut* is a curse and a sin and that, without a Jewish state in Palestine, Jews will be secure nowhere.

S. Shalom declares that the great and terrible day of mourning for our traged will still have to be observed even if i now must be postponed for the sake o immediate action. He, too, does not hesi tate to point to weaknesses in Jewish life to the card-playing in the cities, and t the multiplicity of parties. "Let every on in Zion ask himself: 'How can I hel my people? How can I save my breth ren? How can I help build the Jewis state?' " But in conceiving of the futur Jewish state, he warns that we must nc imagine that we can build it by the clash ing of swords or by political intrigue. W must make up in depth for our small siz as a people.

Contrasting Views on Educational Evaluation of the Jewish Tragedy

Rahel Katzenelson, representing the E> ecutive of the Histadrut, expressed he disagreement with the stress of some c the writers on questions like anti-Semi ism, Jewish superiority, and the low lev of morality exhibited by the nations c the world. Instead, she advocated in parting positive values to the younge generation.

Professor Fishel Schneiurson, howeve took issue with this view and stated tha we now had the right to doubt world cu ture and to transmit this doubt to ou children. If Israel were to forget its di aster, humanity itself could never forgiv us. Professor Schneiurson spoke in th name of the *Al-d'mi* (no silence) grou which advocates continued and ferve protest against the Jewish tragedy, an suggested that an appeal for aid be mac to the intellectual forces of the world.

Dr. Yehudah Ibn-Shmuel (Kaufman of the Cultural Department of the Vaa Leumi, was also among those who warne against Jewish escapism and stressed th need for fighting the denial of Judais both from within and from without. W are now entering a period of concerte

ck upon Jewish nationalism and must refore create unity within Jewish ranks, declared. The Yishuv must return to spiritual sources and Jews the world r must recognize all the more that brew is a uniting factor and the means understanding Palestine.

estinian Concern for the Diaspora

Nathan Gruenblatt advanced a number practical suggestions for the considera- of the conference. He proposed that ish spiritual leaders, particularly from Anglo-Saxon countries, should be ught together at a special convocation ing the next Zionist Congress, which be held in Palestine this summer, in er to make their voice heard and their uence felt. Hebrew writers must now sciously strive to perpetuate the cul- al treasures of the *galut*. During the two generations, Hebrew literature criticized *galut* life. It must now seek make the *galut* beloved and must erect rary monuments to its life, its cities its culture.

Some illuminating facts about the role of the Jewish Brigade in sustaining the life and hope of the Jewish communities in Europe were revealed by Ben Zion, of Kinneret. He told of the heroism of the Jewish partisans who marched for miles to meet their Palestinian brethren, and of the trend among Russian Jews, especially the young cosmopolitans, to return to Judaism.

All in all, what was said by the Palestine writers at the last conference measures up to the magnitude of the contemporary crisis in Jewish life. If the appeal of Shimonowitz and some of his colleagues to return to Judaism still bears amplification and explanation, their attack upon Jewish escapism and their forthrightness in pointing to the flaws in the spiritual life of the Yishuv are to be commended. If their attitude toward the world is bitter, we here can well understand their mood. Their message to world Jewry is deserving of wide notice and discussion.

The World of Sholem Aleichem" . . . Pre-Nazi Germany

By BERTHA BADT-STRAUSS

NOT long ago, Maurice Samuel took us all by prise by rebuilding, in a marvelous k for American readers, *The World Sholem Aleichem*. It is an even more rwhelming surprise to discover the c features of that very same Jew- world proudly and firmly estab- ed in its own values—where? Of all ces, in the midst of Germany.

in Germany's "Jew-Villages"

Whenever during the war and for some e thereafter, you happened to overhear friends discussing the tragic fate of man Jewry, the discussion was likely to lead up to the point where the man from Minsk or Kiev told his friend from Berlin or Frankfurt: True, you had Moses Mendelssohn (we used to call him Moshe Dessau) and Heinrich Heine the poet; you had, instead of Miriam the prophetess of ancient Israel, Rahel Levin the prophetess of Goethe, you had ever so many torchbearers of German culture. . . . But to quote the ancient *Song of Songs*, "Mine own vineyard I did not keep." What was lacking in your magnificent effort to unite German and Jewish culture was this: never was there in your precincts a *Jewish world* like the world of Sholem Aleichem or Mendele Moker

Seforim or Agnon or Shemaryahu Levin; a world where life itself had a two-fold message for the Jew: there was the week-day world, six days of grime and sweat and toil; and there was the world of Jewish customs, the Sabbath world. Life was not lived in the dreary streets of Swislowitz; there was another life enacted in Zion and Jerusalem. Spring time and harvest time in Palestine, which had been lost to the Jews centuries ago, were faithfully commemorated even to this day by celebrations under all the patched roofs of the peddlers and laborers of the Kehillah Kedoshah of Vitebsk or Kasrielevke.

Rarely did the man from Frankfurt know how to answer this contention, because, it must be admitted, most German Jews from the big towns hardly even suspected that the very world which the Eastern Jew missed in Germany did exist right in their own neighborhood in ever so many villages, hamlets and country-towns in Southern Germany, in Baden, Wuertemberg, the Rhineland, and near Lake Constance. In all these sections there were so-called "Jew-villages" (*Judendoerfer*) of which approximately 50 percent of the inhabitants were Jews who lived the life of their ancestors. They lived the very same life of the *"Staedtel"* which one sees described in the books of Sholem Aleichem and Mendele. These Jews were for the most part peddlers and cattle-dealers, but not a few among them owned their own vineyards and cabbage-patches. They used to live the outdoor life of their Gentile neighbors who needed them and understood them. There was friendly intercourse for generations with customers and tradesmen. They even created their own language, the "Jew-German" (*Judendeutsch*) a specific mixture of the local German dialect enlivened and so to speak "Judaized," by Hebrew words in their own age-worn pronunciation, for instance, *"Bawaunes"* (for our sins), etc. This dialect was spol by the Jews only, but understood everybody in the neighborhood.

These were the villages in which, the dark winter nights of Hanukkah, ev window was aglow with its Hanukl candles; in which, in the autumn days Sukkot, the yards were merry with th green booths, the *Sukkot,* or *Lauberhu ten.* And there, even there, during su mer time, the Jews assembled on the of their fast day, the Ninth of Ab, sitt on a low stool and holding a wax-ta in the darkened *"Schul"* to commemor the fall of Jerusalem and the destruct of the Holy Temple.

Picard, the "Sholem Aleichem" of Germany's Village Jews

Gone is this world today, with all other worlds that were built by Gern Jewry. But there is a chance for us rebuild in imagination, this inter ly characteristic world, with all its trinsic values, which existed in the 1 century in Germany, and which, Sholem Aleichem's world, had disappea since the beginning of the 20th c tury. There is a man living here in Am ica who brought in his scanty lugg the lifelike portrait of this world in wh he was born and raised. He is Ja Picard the poet, now living in New Yo The memories of this lost Jewish wo are embodied in his numerous Jew folk stories, which we hope one day see translated and published here in E lish. (Some of Picard's stories have ready been published in *Menorah Jour* and the *Jewish Frontier.*) They certai deserve to be saved from oblivion, as t portray the life of these almost forgot village Jews with the lucidity and poe which Agnon dedicated to life Hasidic villages or Sherwood Ander to the life of the folks in Ohio.

True, there was some "Ghetto-poet

ermany before Picard's days. There Kompert and Berthold Auerbach; ll of their stories were devoted to False Messiah" of the 19th century uote Franz Rosenzweig), the dream n ideal union of the German and h cultures. Jacob Picard a genera- later learned another lesson. He is ps the first writer of these Jewish- an folk stories who understood that ssence of Jewish life remains more s untouchable by the political theories hosts and neighbors; that it is, in ancient sense recently given new ing by Buber, a dialogue between and man.

ob Picard, born in the village of en near Lake Constance, tried some ago (April-June, 1937) to give us utlines of his life in *"Morgen."* In so, he discovered that never in his d he grown a stranger to the land- of his youth. He attended school in ance and studied in Heidelberg; but tive village remained the scene of f his folk stories, though occasion- e adds some miniatures from the hills or the Black Forest. As a stu- n Heidelberg, he met Chaim Weiz- and he was strongly influenced by n Buber. Afterwards, he fought in irst World War (and lost two rs in it.) Later he lived as a lawyer logne. His early poems and short were widely acclaimed by some of est writers of pre-Nazi Germany. t was only in 1933 after hav- en barred from all other callings, e fully realized his own special vo- At that time he had in his desk a story dealing with Jewish life native province. These were pub- in 1936 under the title "The d" (*Der Gezeichnete, Juedische chten aus 100 Jahren.*) These years rought to a close the draft of a taken from the history of the Ger- man Jews, *Joselmann's Darkest Hour,* which still awaits publication.

Picard's Heroes

Let us look at some of the queer faces which this artist was fond of portraying. There is the unforgettable picture of the boy who gave the name to his volume of stories, "Sender the Branded," who enjoyed the dubious privilege of being called to the reading of the Torah in the local synagogue on a certain Sabbath when all the curses destined for the fate of the sinner were recited. This unfortunate role is the gloomy shadow that looms over all his life, spoils all his hopes for life and love, until at long last Sender breaks the spell and disappears. Where did he go? Nobody knows; but there is a rumor that Sender the Branded eventually turned out to be a millionaire in a far-away country.

There is another kind of stories which this writer used to like best of all. Short and tersely worded, they manage to stand on the slender margin between this week-day world and another world. (Some of Robert Nathan's stories are tuned similarly.) There is the masterful little piece named, "The Call." Needy old Mendele, the poorest of the poor in the Kehillah, is taken care of and nourished by his fellow Jews. But he is always being ridiculed by all the bad boys of the neighborhood. "Mendele, where are you?" that's what they yell at him as soon as they see him coming along, carrying the fire-wood for the synagogue. Mendele hears the words, but he cannot see who calls him. Bewildered, he stops for a moment, and then, all of a sudden, Mendele is shaken as though struck by lightning. *"Hinneni,* here am I!", he cries, and sinks down to the ground as if he were kneeling in the synagogue on Yom Kippur. For he feels that God Almighty

has chosen him, the poorest of the poor, for His service. "So God in His wisdom took the most wretched of all men and made him the happiest of all for the rest of his mortal days; for Mendele from now on walked around with his great blissful secret, that God had chosen him for ever and ever."

Where are they now, all those Mendeles and Wolfs and Senders? Well, some of them are right here in America, the fortunate ones. They are crowding the platforms in Greater New York whenever Jacob Picard is scheduled to read one of his stories. But alas! Not all of his readers found their way to the land of liberty. Many had to share the gruesome fate of our millions of martyrs. There, as ever so often, remains one redeeming feature in the fate of this lost Jewish world Germany. Some of these village J found their way to Palestine. The fa ers and peasants of Rexingen in W temberg turned up in Palestine some t ago and rebuilt their well-beloved vill in Eretz Israel. They planned to na it New Rexingen in memory of their homestead. Afterward they thought ter of it. Now it is caled *"Shave Zio* "they who returned to Zion." So memory of this Jewish world in Sou ern Germany will not, after all, q fade out from the hearts and minds our generation. It lives on in the sto of Jacob Picard. And some part of it come back to life, to a new life, with peasants and farmers of Rexingen Eretz Yisrael.

REALITIES AND VALUES

(*Continued from Page* 8)

previous decisions of the Supreme Court. Justice William O. Douglas, in explaining his objections to the previous decisions of the Court on such cases, quoted from the late Justice Oliver Wendell Holmes: "If there is any principle of the Constitution that more imperatively calls for attachment than any other, it is the principle of free thought — not free thought for those who agree with us but freedom for the thought which we hate. I think we should adhere to that principle with regard to admission into as well as to life within this country." Justice Douglas also declared that "Refusal to bear arms is not necessarily a sign of disloyalty. . . . Devotion to one's country can be as real and as enduring among non-combatants as among combatants." We are not pacifists, but, since the right of conscientious objection is recognized for citizens, we hold that the Court was just in extending that right to applic for citizenship. It but followed the cept of the Torah: "There shall be law for the native born and for the who sojourns with you."

▼

AS INDICATED IN A REC editorial on the subect of food-ratio we put little trust in the adequacy of untary self-denial as a means of relie the famine that menaces so large an of the world because of conditions cr by the war. Nevertheless we applaud action of Rabbi Solomon M. Metz, on account of these conditions, canc a testimonial dinner planned in his h Unless and until food-rationing i sumed, such gestures as Rabbi Metz' helpful and necessary to make p realize the need of sharing their with the hungry. If people were fully aware of that need, they woul sist on rationing.